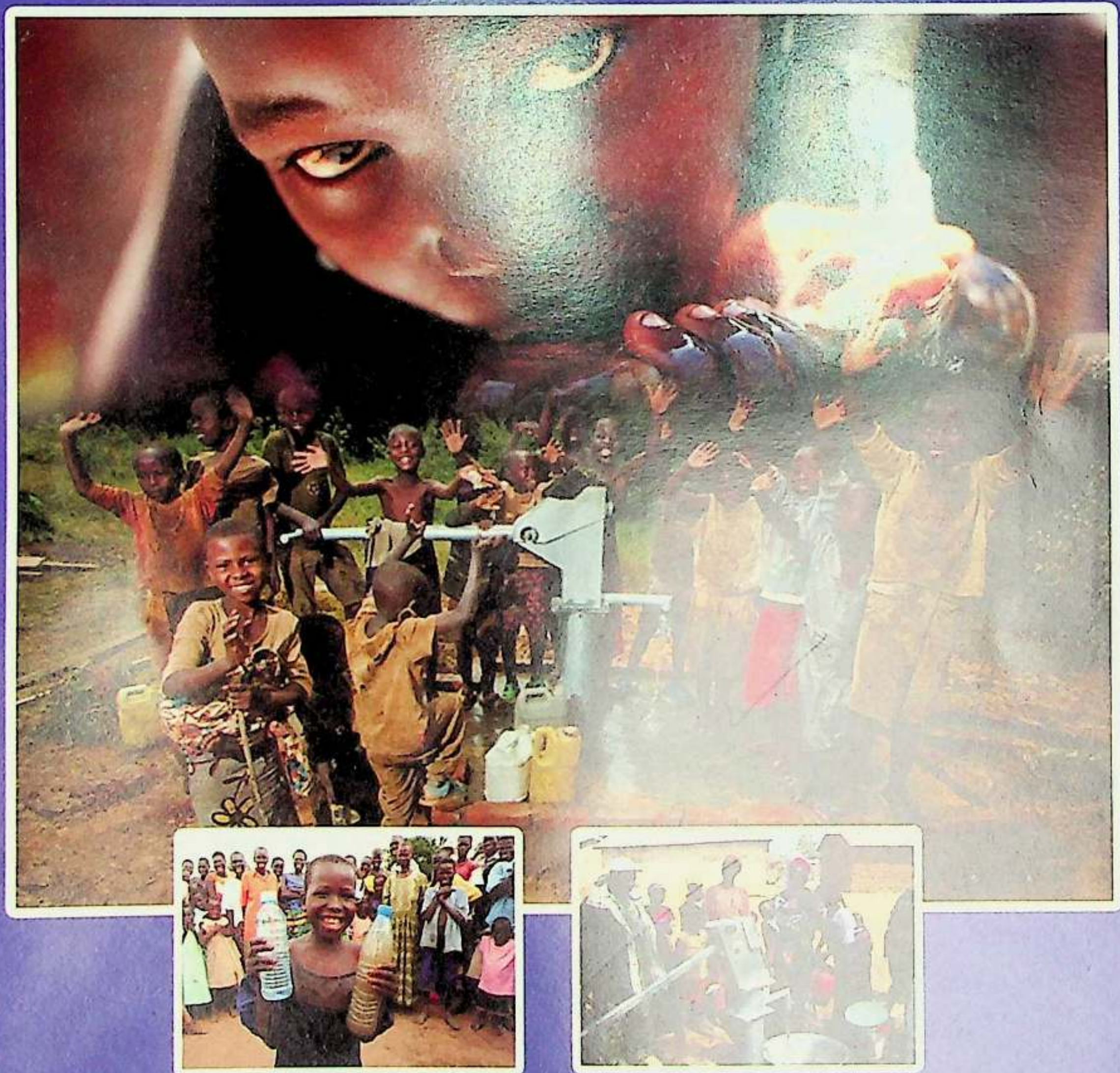
Magazine of Majlis Ansarullah UK

ANSARUDDIN

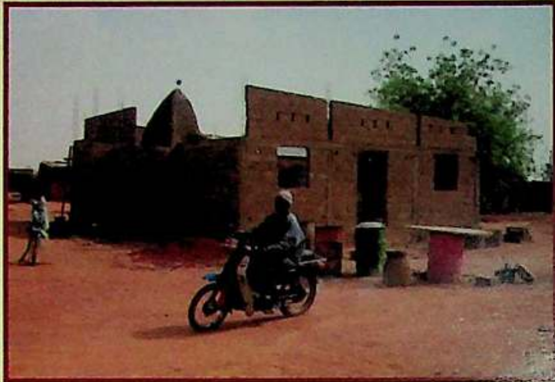
March - April 2014 Amaan - Shahadat 1393 HS Vol:11 No:2

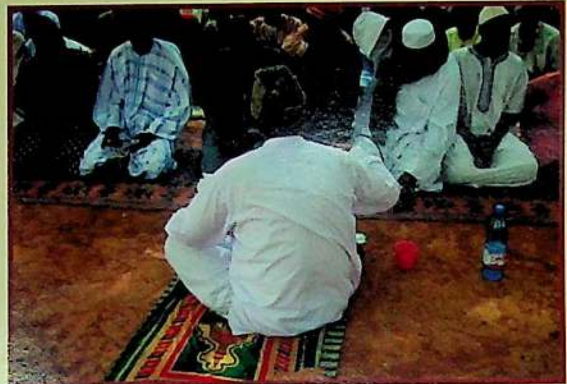
Water for Life



By the Grace of Allah, Majlis Anasrullah UK has donated over £70K towards "Water for Life", a project in Africa through our charity walk

Construction of Model village in Mali Africa



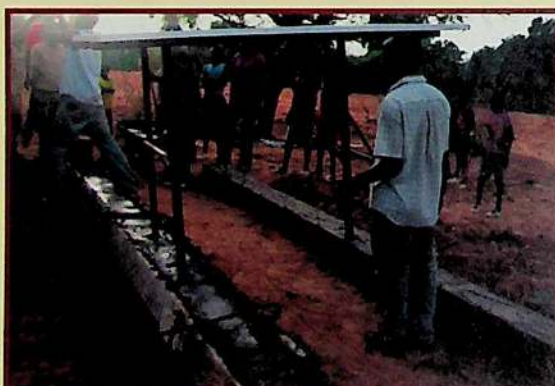














ANSARUDDIN

بســـمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

Editorial Board

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road, Morden, Surrey SM 4 5PT
Tel: 020 8687 7810 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشۡهَدُ اَنۡ لَّاۤ اِلٰهَ اِلَّا اللّٰهُ وَحۡدَهٗ لَا شَرِيۡکَ لَهٗ

وَ اَشۡهَدُ اَنَّ مُحَمَّدًا عَبۡدُهٗ وَ رَسُوۡلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Ahamadiyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

Ansarullah Charity Walk

All Ansar are requested to make special efforts for fund raising and attendance along with your children.

Dars-ul Qur'an

"Of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire"*(Al-Baqarah 202)*

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only. They

(1) seek the good things of this world, and
(2) seek the good things of the next world, and
(3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning.

It may be noted that here, unlike the preceding verse, God uses the word "Hassana" (good) with this words "Fid-dunya" (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements, and, the Holy Prophet ﷺ is reported to have used this prayer very often (Muslim) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has an other significance. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic words "Hasnatun Fil Duniya" do not mean "good things of this world" but simply "good in this world." In this case Alnar or "the fire" would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet ﷺ used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought "good in this world."

The Promised Messiah عليه السلام also admonished that this verse should be frequently recited in the last Rakooh of every prayer.



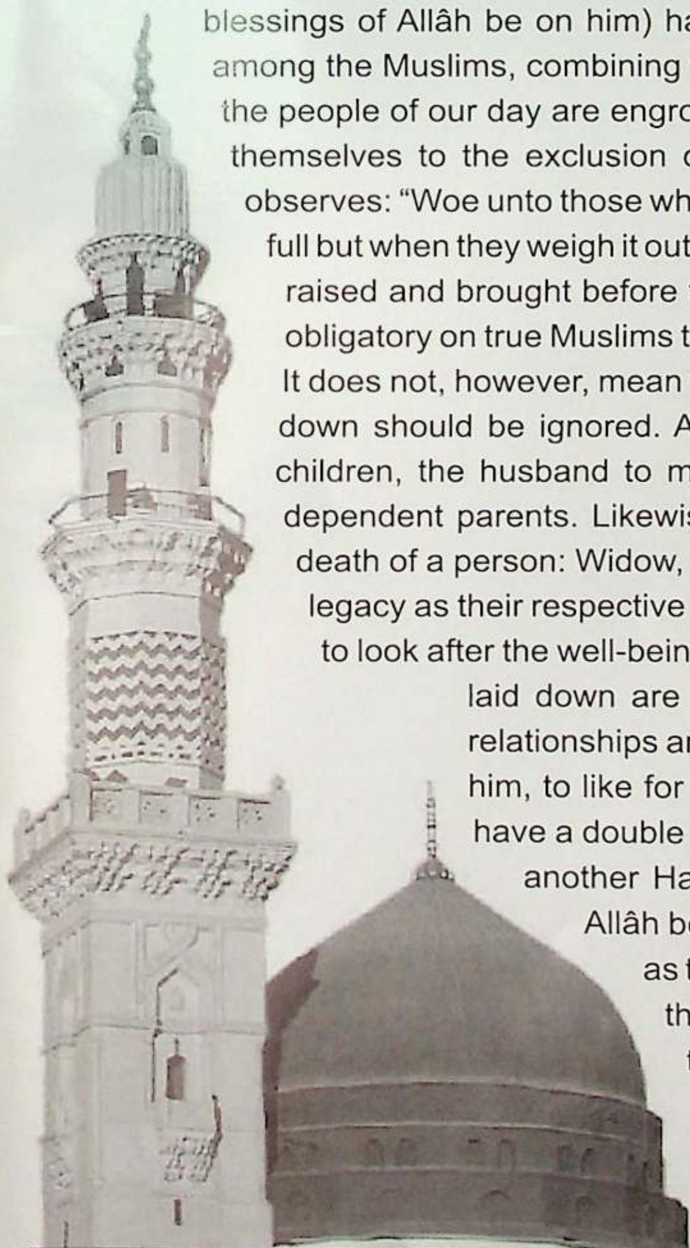
Dars-ul-Hadith

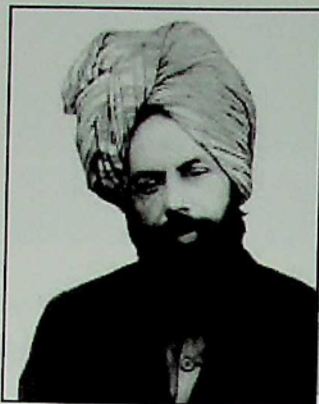
Like for Your Brother What You Like for Yourself

Narrated by Hazrat Anas, Allâh be pleased with him: Said the Prophet of Allâh (peace and blessings of Allâh be on him): "By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself." *(Bukhârî)*

Explanatory Notes

This Hadîth sets forth the true standard of Islâmic brotherhood. First of all, the Holy Qur'ân knits all Muslims into one brotherhood by declaring that "all the faithful are brothers." The Holy Prophet (peace and blessings of Allâh be on him) explained the high standard at which this brotherhood was to be evolved through the words of this Hadîth. How forcefully he says, by swearing by the power of his Lord, that the true standard of brotherhood of the Faithful consisted in choosing for his brother what a Muslim would choose for himself. Through this short observation, the Holy Prophet (peace and blessings of Allâh be on him) has uprooted all estrangement and feeling of conflict from among the Muslims, combining them into one organic whole. It is unfortunate that most of the people of our day are engrossed in self-interest and in accumulating every benefit for themselves to the exclusion of others. It is about these people that the Holy Qur'ân observes: "Woe unto those who, when they receive the measure from others, they get it in full but when they weigh it out to others, they give out less. Do they think they will never be raised and brought before their Lord?" Islâm cuts at the root of egoism and makes it obligatory on true Muslims to like for their brothers what they would like for themselves. It does not, however, mean that the special rights of relations that the Sharî'ah has laid down should be ignored. As, for instance, a father is bound to maintain his young children, the husband to maintain his wife, and children to support their aged and dependent parents. Likewise, the Sharî'ah has apportioned shares for heirs on the death of a person: Widow, children, parents and others inherit definite portions of the legacy as their respective shares. Similarly it has been enjoined with great emphasis to look after the well-being of other relations, neighbors and friends. These rights as laid down are of course there. Leaving them aside, in our day-to-day relationships and dealings, Islâm expects every Muslim, and enjoins upon him, to like for his brother what he would like for himself and should not have a double measure, one set for himself and another set for others. In another Hadîth our Lord the Holy Prophet (peace and blessings of Allâh be on him) has described Muslims as limbs of one body and as the whole body is ill at ease where a limb pains, so should all the Muslims feel ill at ease when one Muslim suffers. This is the high place of brotherhood to which the Prophet of Allâh (may my soul be devoted to his cause) proposes to elevate us. Would that we valued this injunction.





Writings of the Promised Messiah عليه الصلوة والسلام

The Purpose of Religion

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon the righteous everlasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing His extraordinary signs, or by keeping company with someone who has that experience.
[Nasim-e-Da'wat, Ruhani Khaza'in, Vol. 19, pp. 447-448]

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise, which will appear in diverse shapes in the hereafter.

To be unaware of the True God, to keep away from Him, and not to have any love for Him, is the hell which will appear in diverse shapes in the hereafter. Thus, the true purpose is to have full faith in Him. Now the question is which religion and which book can fulfill this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future..... Of what use then is a religion that is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead?
[Chashma-e-Masihi, Ruhani Khaza'in, Vol. 20, pp. 352-353]

The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls, bodies, angels, heaven, hell, resurrection, prophethood, etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries.
[Surmah Chashm Arya, Ruhani Khaza'in, Vol. 2, p. 81]

The Promised Messiah - chosen by God

A poem about the status of the Promised Messiah

(Translation from Urdu)

It is Thy sheer grace and beneficence that Thou hast chosen me;
Otherwise, there was no lack of servants in Thy entourage.

Those who claimed to be my friends have all become my enemies but
Thou hast not abandoned me, O Thou Who fulfills all my needs.

O my Unique Friend, O Refuge of my soul,
Thou art sufficient for me; I need no other beside Thee.

Had it not been for Thy grace, I would have died in frustration;
Only God knows where my dust would have been thrown.

O God, may my body and my soul and my heart be spent in Thy cause;
for I find no one else who loves as Thou dost love.

From the beginning, my time was passed under Thy care;
I was nurtured in Thy lap like a suckling baby.

I have not seen in mankind the fidelity that Thou hast;
there is no comforter like unto Thee.

People say that one without merit finds no acceptance,
and yet I have been accepted though I am without merit.

I have been the recipient of Thy numberless favours and bounties
which it would be difficult for me to count till the Day of Judgement.

What is my fault that I have received Thy command;
who am I to reject the command of the Omnipotent Sovereign?

My duty now is to carry out the command that I have received;
though in myself I am weak and feeble and sorrowful.

[Brahin-e-Ahmadiyyah, Part V, Ruhani Khaza'in, vol.21, pp. 127-128]

Attention to Acts of Worship

Extracts from an address to Ansarullah Ijtema 2006

By Hadhrat Khalifatul Masih V

Salaat is such an important obligation that is absolutely necessary. After the Pronouncement of Kalimah Tayyaibah (The Credo of Islam), pledging the Unity of Allah the Exalted and proclaiming faith upon the Holy Prophet, peace and blessings of Allah be upon him, the obligation of Salat has been ranked as the most important article of Islam. That is, Kalimah Tayyibah is the verbal profession of becoming a Muslim and Salat is its practical manifestation. Therefore, as long as practice is not there, a man becomes an offender by mere verbal proclamations. A man accepts the law of a country but if he contravenes it, would he not be declared an offender? Of course, he would definitely be an offender. Accordingly, the one who does not offer prayers is a religious offender and then such people become national offenders by not setting examples as required of purity and piety before children when Allah has entrusted them with the responsibility of their reformation. In fact, they are not justifying the rights of this custody Allah has blessed them with. If discord is created in the nation, it is on account of the negligence of such people who have been entrusted with this responsibility. If strife occurs in their progeny, it happens because of the lack of supervision and prayers. Therefore, when Ansar say that Alhamdolillah (All Praise belongs to Allah), we are members of Majlis Ansarullah, it means that we are members of that organisation which is the organisation of those who are the helpers of Allah the Exalted. That means, that we are prepared to provide all sorts of practical support for the establishment of the Unity of Allah the Exalted and upholding the flag of the Holy Prophet, Peace and Blessings of Allah be upon him, in the world; and the first and founding step of providing that practical help is, in fact, Salat which is a fundamental obligation enjoined by Allah the Exalted. When these practical examples of worship are established in homes, Salat in congregation is talk of the house, its significance sinks in the minds of the new generation, and that way we are training our progeny on the foundations which Allah the Exalted has prescribed for us. It is a very critical role that the head of the family is quietly carrying out. Therefore, always remember that by the shortcomings of Ansarullah, weaknesses breed in the growing generation. A child had given a correct reply to an elder when he said that if I slip in the mud, by slipping, I alone shall be hurt, but if as an elder you slip, you will cause the whole nation to capsize with you. That elder also did not take that message at word level, but delved deep in to it to admit that the child was right: He had several students and there were many people who followed him. A slightest slip in his actions could ruin the world and the hereafter of them all. Therefore, this is the thinking which is needed to be developed in every member of Ansarullah and every helper of Allah. Only then can we truly say that we really are Ansarullah, otherwise taking out the membership of Ansarullah, or joining the organisation or after the age of forty years entering it reluctantly under compulsion; becoming its member in accordance with the regulations of the Jamaat or paying little money from income for the subscription of the Majlis, or taking part in the Charity Walk or taking part in a few programmes of Ijtema or participating for two days in Ijtema cannot make you into Ansarullah. Ansarullah are those who make sure that the commandments Allah the Exalted has enjoined are complied with and to understand well the responsibilities as believers, and ways to act upon them, purely for attaining the pleasure of God Almighty. They have to make the effort and strive for fulfilling those responsibilities. Therefore, drawing attention towards worship and prayers is an extremely important matter to which a hundred percent of Ansarullah should pay attention.

The Devastating Consequences of a Nuclear War and the Critical Need for Absolute Justice

Keynote address at the 9th Peace Symposium by Hadhrat Khalifatul Masih V

After reciting tashahhud, ta'awwudh and bismillah, Hadrat Khalifatul-Masih V aba said:
All our guests assalamo 'alaikum wa rahmatullahe wa barakatohu peace and blessings of Allah be upon you all.

Today, after a period of one year, I once again have the opportunity to welcome all of our distinguished guests to this event. I am extremely grateful to all of you, as you have spared your time to come and attend today. Indeed, most of you are well acquainted with this event which has come to be known as the 'Peace Symposium'. This event is organized each year by the Ahmadiyya Muslim Community and is just one of our many efforts to try and fulfil our desire for peace to be established in the world.



In attendance today are some new friends, who are attending this function for the first time, whilst others are old friends who have supported our efforts for many years. Regardless, all of you are well-educated and share our desire for peace to be established in the world, and it is due to this desire that you are all attending this event.

All of you are here today with the heartfelt wish that the world comes to be filled with love, affection and friendship. It is this very attitude and these very values that the vast majority of the world longs for and which it stands in need of. In view of all of this, these are the reasons why all of you, who come from different backgrounds, nations and religions, are sitting in front of me today.

As I have said, we hold this conference each year and on each occasion, the same sentiment and hope is expressed by all of us, which is that peace in the world comes to be established before our very eyes; and so each year I also request all of you to endeavour to promote peace wherever you have the opportunity and with whoever you have contact. Furthermore, I also request all those who are linked to political parties or governments that they should also convey this message of peace within their circles of influence. It is essential that everyone is made aware that, for the establishment of world peace, there is a far greater need for high and principled moral values than ever before.

As far as the Ahmadiyya Community is concerned, wherever and whenever the opportunity arises, we openly express and declare our view that there is only one way to save the world from the destruction and devastation that it is heading towards, and that is that we must all endeavour to spread love, affection and a sense of community. Most importantly, the world must come to recognize its Creator, Who is the One God. This is because it is the recognition of the Creator that leads us towards love and compassion for His Creation, and when this becomes part of our character, it is then that we become recipients of God's Love.

We constantly raise our voice calling for peace in the world, and it is the pain and anguish we feel in our hearts that inspires us to try and alleviate the suffering of mankind and to make the world we live in a better place. Indeed, this very function is just one of our many efforts towards achieving this goal.

As I have already said, all of you also hold these noble desires. Furthermore, I have repeatedly called on politicians and religious leaders to strive for peace. Yet, in spite of all of these efforts, we find that anxiety and turmoil continue to spread and increase throughout the world. In today's world we find so much strife, restlessness and disorder. In some countries members of the public are fighting and waging wars amongst themselves. In some nations the public is fighting against the government, or conversely the rulers are attacking their own people. Terrorist groups are fueling anarchy and disorder to fulfil their vested interests and so they are arbitrarily killing innocent women, children and the elderly. In some countries, as a means to fulfil their own interests, political parties are warring with each other rather than coming together for the betterment of their nations. We also find some governments and countries are continuously casting their glances enviously in the direction of the resources of other nations. The major powers of the world are consumed by their efforts to maintain their supremacy, and leave no stone unturned in their efforts towards pursuing this goal.

Bearing all of this in mind, we find that neither the Ahmadiyya Community nor the majority of you, who are members of the public, have the power or authority to develop policies to bring positive change. This is because we do not hold any governmental power or office. In fact, I would go as far as to say that even the politicians, with whom we have developed friendly relations and who always agree with us when they are in our company, are also unable to speak out. Instead, their voices too are being drowned out and they are prevented from forwarding their views. This is either because they are forced to follow party policies, or perhaps due to external pressures from other world powers or political allies, which are weighing them down.

Nevertheless, we, who take part in this Peace Symposium each year, undoubtedly hold a desire for peace to be established and certainly we express our opinions and feelings that love, compassion and brotherhood should be established amongst all religions, all nationalities, all races and indeed, amongst all people.

Unfortunately though, we are powerless to actually bring this vision to light. We do not have the authority or means to achieve the results that we long for.

I recall that a couple of years ago, in this very hall during our Peace Symposium, I delivered a speech detailing the ways and means for world peace to be established, and I also spoke about how the United Nations ought to function. Afterwards, our very dear and respected friend, Lord Eric Avebury, commented that the speech ought to have been delivered at the United Nations itself. Nevertheless, this was a display of his noble character that he was so generous and kind in his remarks. However, what I wish to say is that merely delivering or listening to a speech or lecture is not enough and will not lead to peace being established. In fact, the key requirement to fulfilling this primary goal is absolute justice and fairness in all matters. The Holy Qur'an, in Chapter 4, verse 136, has given us a golden principle and lesson, guiding us about this. It states that as a means to fulfil the requirements of justice, even if you have to bear witness and testify against yourself, your parents or your closest relatives and friends, then you must do so. This is true justice where personal interests are set aside for the common good.

If we think about this principle at a collective level, then we will realise that unfair lobbying techniques based on wealth and influence should be abandoned. Instead, the representatives and ambassadors of each nation should come forward with sincerity and with a desire to support the principles of fairness and equality. We must eliminate all forms of bias and discrimination, as this is the only means to bring about peace. If we look at the United Nations General Assembly or Security Council, we find that often statements or speeches made there receive great praise and acknowledgment, but such tributes are meaningless because the real decisions have already been predetermined.

Thus, where decisions are made on the basis of the pressure or the lobbying of the major powers, as opposed to just and truly democratic means, then such speeches are rendered hollow, meaningless and serve only as pretence to deceive the outside world. Nevertheless, all of this

does not mean that we should simply become frustrated, and give up and abandon all our efforts. Instead, it should be our objective, whilst remaining within the laws of the land, to continue to remind the government of the needs of the time. We must also properly advise those groups who have vested interests, so that at a global level, justice can prevail. Only then will we see the world become the haven of peace and harmony that we all want and desire.

Therefore, we cannot and must not give up our efforts. If we stop raising our voices against cruelty and injustice, then we will become amongst those who have no moral values or standards whatsoever. Whether or not our voices are likely to be heard or have influence is irrelevant. We must continue to counsel others towards peace. I am always extremely pleased when I see that, irrespective of differences of religion or nationality, for the sake of upholding human values, so many people come to this function to listen, to learn and to speak about ways to establish peace and compassion in the world. Thus, I would request all of you to strive for peace to the best of your abilities so that we can keep the flicker of hope alight, that a time will come when true peace and justice will be established in all parts of the world.

We must remember that when human efforts fail, then God Almighty issues His Decree to determine the fate of mankind. Before God's Decree sets into motion and compels people towards Him and towards fulfilling the rights of mankind, it would be far better if the people of the world should themselves come to pay attention to these crucial matters, because when God Almighty is forced to take action, then His Wrath seizes mankind in a truly severe and terrifying manner.

In today's world, one terrifying manifestation of God's Decree could be in the shape of another world war. There is no doubt that the effects of such a war and its destruction will not be limited to the war itself or even to this generation. In fact, its horrific consequences will be exhibited for many generations to come. Just one tragic consequence of such a war will be the effect it will have on new born children, both now and in the future. The weapons available today are so destructive that they could lead to generation after generation of children being born with severe genetic or physical defects.

Japan is the one country to have experienced the abhorrent consequences of atomic warfare, when it was attacked by nuclear bombs during the Second World War. Even today when you visit Japan and meet its people, you see an absolute fear and hatred of war visible in their eyes and from what they say. Yet the nuclear bombs that were used at that time and which caused widespread devastation, were much less powerful than the atomic weapons that are possessed by even very small nations today.

It is said that in Japan, even though seven decades have passed, yet the effects of the atom bombs are still continuing to be manifest on newborn children. If a person is shot by a bullet, then it is sometimes possible for him to survive through medical treatment, but if a nuclear war breaks out, then those who are in the firing line will have no such luck. Instead, we will find that people will instantly die and freeze like statues, and their skin will simply melt away. Drinking water, food and vegetation will all be contaminated and affected by radiation. We can only imagine what type of diseases such contamination will lead to. In those places that are not directly hit and where the effects of the radiation are somewhat less, even there the risk of diseases and illness will become much higher and the future generations will also bear much greater risks.

Therefore, as I have said, the devastating and destructive effects of such warfare will not be limited to the war and its aftermath, but will pass from generation to generation. These are the real consequences of such warfare, and yet today there are selfish and foolish people who are extremely proud of their invention and describe what they have developed as a gift to the world.

The truth is that the so-called beneficial aspects of nuclear energy and technology can be extremely dangerous and lead to widespread destruction, due to either negligence or due to accidents. We have already witnessed such catastrophes, such as the nuclear accident that occurred in 1986 in Chernobyl, in what is now Ukraine, and just last year after the earthquake and tsunami in Japan, it

too had to contend with great danger and the country was placed in fear. When such events happen, then it is also very difficult to repopulate the affected regions. Due to their unique and tragic experiences, the Japanese have become extremely cautious and indeed, their sense of fear and terror is fully justified.

It is an obvious statement that people die in wars, and so when Japan entered the Second World War, its Government and its people were well aware that some people would be killed. It is said that approximately three million people died in Japan, and this came to about 4% of the country's population. Even though a number of other countries may have suffered higher proportions of deaths in terms of total numbers, yet the hatred and aversion to war that we find in the Japanese people remains much higher in comparison to others. The simple reason for this is certainly the two nuclear bombs that were dropped on Japan during World War II, and the consequences of which they are still witnessing and having to bear even today. Japan has proved its greatness and resilience by being able to repopulate and rehabilitate its towns relatively quickly. But let it be clear that if nuclear weapons are used again today, then it is quite possible that parts of certain countries could be completely wiped off the map. They could cease to exist.

Conservative estimates put the death toll of the Second World War at about 62 million and it is said that around 40 million of those who were killed were civilians. Thus, in other words, more civilians died than military personnel. Such devastation occurred despite the fact that apart from in Japan, a traditional war was fought with conventional weapons everywhere else. The United Kingdom had to bear the loss of around half a million people. Of course, at that time, it was still a colonial power and so its colonies also fought on its behalf. If we include their losses then the death toll rises to millions.

In India alone, around 1.6 million people lost their lives. However, today the situation has changed, and those very countries that were colonies of the United Kingdom, and who fought for the British Empire, could today fight against Great Britain if war breaks out. Moreover, as I mentioned earlier, even some small countries have acquired nuclear weapons.



What causes great fear is the knowledge that such nuclear weapons could end up in the hands of such people who either do not have the ability or who choose not to think about the consequences of their actions. In truth, such people do not even care about the consequences, and are trigger-happy.

Thus, if the major powers do not act with justice, do not eliminate the frustrations of smaller nations and do not adopt great and wise policies, then the situation will spiral out of control and the

destruction that will follow is beyond our comprehension and imagination. Even the majority of the world who do desire peace will also become engulfed by this devastation.

Thus, it is my ardent wish and hope that the leaders of all major nations come to understand this dreadful reality, and so instead of adopting aggressive policies and utilising force to achieve their aims and objectives, they strive to adopt policies that promote and secure justice.

Recently, a very senior Russian military commander issued a serious warning about the potential risk of a nuclear war. It was his view that such a war would not be fought in Asia or elsewhere, but would be fought on Europe's borders, and that the threat might originate and ignite from Eastern European countries. Though some people will say that this was simply his personal opinion, I myself do not believe his views to be improbable, but in addition, I also believe that if such a war breaks out, then it is highly likely that Asian countries will also become involved.

Another news item that was recently given widespread media coverage was the views of a recently retired chief of Israel's intelligence agency, Mossad. During an interview with the wellknown American television channel, CBS, he said that it was becoming apparent that the Israeli Government wished to wage war on Iran. He said that if such an attack took place it would be impossible to know where or how such a war would come to end. Thus, he strongly advised against any attack. In this respect, it is my opinion that such a war will end with nuclear destruction.

I recently also came across an article in which the author stated that the situation of the world today is similar to the situation in 1932, both in economic terms and also politically. He wrote that in certain countries the people held no confidence in their politicians or their so-called democracies. He also said that there were many other similarities and parallels which were combining together to form the same image today that was witnessed just prior to the outbreak of the Second World War.

Some may disagree with his analysis, but on the contrary, I agree with it and that is why I believe the world's governments ought to be extremely worried and concerned at the current state of affairs. Similarly, the unjust leaders of some Muslim countries, whose only objective is to hold onto their power at any means and at any cost, should come to their senses. Otherwise, their acts and their foolishness will be the means of their demise, and they will lead their respective countries towards a most terrifying predicament.

We, who are members of the Ahmadiyya Muslim Community, try our utmost to save the world and humanity from destruction. This is because in this era, we have accepted the Imam of the Age, who was sent by Allah as the Promised Messiah, and came as a servant to the Holy Prophet Muhammad (peace be upon him), who himself was sent as a Mercy for all of Mankind.

It is because we follow the teachings of the Holy Prophet (peace be upon him) that we feel extreme pain and anguish in our hearts at the state of the world. It is that pain which drives us in our efforts to try and save humanity from destruction and suffering. Therefore, I and all other Ahmadi Muslims are striving to fulfil our responsibilities towards achieving peace in the world.

One way in which I have tried to promote peace is through a series of letters that I have written to certain world leaders. A few months ago, I sent a letter to Pope Benedict, which was delivered to him in person by an Ahmadi representative of mine. In the letter I said to him that as he was the leader of the world's biggest religious denomination, he ought to endeavour to establish peace.

In similar vein, more recently and upon observing that hostilities between Iran and Israel were boiling over to a very dangerous level, I sent a letter to both Israel's Prime Minister, Benjamin Netanyahu, and Iran's President, Mahmud Ahmedinejad, in which I urged them to forsake all forms of haste and recklessness when making decisions, for the sake of mankind.

I have also recently written to President Barack Obama and Canada's Prime Minister, Stephen Harper, calling on both of them to fulfil their roles and responsibilities towards the development of

peace and harmony in the world. I am also planning to write and warn other Heads of State and leaders in the near future.

I do not know if my letters will be given any value or weight by the various leaders I have written to, but whatever their reaction, an attempt has been made by me, as the Khalifah and spiritual leader of millions of Ahmadi Muslims worldwide, to convey their feelings and emotions about the perilous state of the world.

Let it be clear that I have not expressed these sentiments because of any personal fear, but instead, I am motivated out of a sincere love for humanity. This love for humanity has been developed and instilled in all true Muslims by the teachings of the Holy Prophet Muhammad (peace be upon him) who, as I have already mentioned, was sent as a means of mercy and compassion for all of mankind.

Most likely you will be very surprised or even shocked to hear that our love for mankind is a direct result of the teachings of the Holy Prophet (peace be upon him). The question may arise in your minds that why then are there Muslim terrorist groups that are killing innocent people, or why are there Muslim governments, who in order to protect their seats of power, are ordering the mass killings of members of their public?

Let it be absolutely clear that in reality, such evil acts are completely contrary to the real teachings of Islam. The Holy Qur'an does not give permission, under any circumstances, for extremism or terrorism.

In this age, according to our beliefs, God Almighty sent the Founder of the Ahmadiyya Muslim Jama'at, Hadrat Mirza Ghulam Ahmad of Qadian (peace be upon him) as the Promised Messiah and the Imam Mahdi, in complete submission to the Holy Prophet Muhammad (peace be upon him). The Promised Messiah (peace be upon him) was sent to propagate the real and true teachings of Islam and the Holy Qur'an. He was sent to establish a bond between man and God Almighty. He was sent to identify and recognize the rights owed by man to one another. He was sent to end all forms of religious warfare. He was sent to establish the respect, dignity and honour of every Founder and every Prophet of any religion. He was sent to draw attention towards attaining the highest standards of moral values and to establish peace, love, compassion and brotherhood throughout the world.

If you go to any part of the world, you will find these very qualities embedded in all true Ahmadi Muslims. For us neither terrorists nor extremists are examples, nor are the cruel Muslim dictators examples to us, nor are Western powers examples to us. The example that we follow is that of the Founder of Islam, the Holy Prophet Muhammad (peace be upon him) and our guiding instructions are the Holy Qur'an.

Thus, from this Peace Symposium, I send a message to the entire world, that the message and teachings of Islam are of love, compassion, kindness and peace. Sadly, we find that a small minority of Muslims present a completely distorted image of Islam and act upon their misguided beliefs. I say to all of you, that you should not believe this to be the real Islam and thus use such misguided acts as a licence to hurt the sentiments of the peaceful majority of Muslims or make them a target of cruelty.

The Holy Qur'an is the holiest and most sacred Book for all Muslims and so to use abusive and foul language or to burn it will certainly grievously injure the feelings of Muslims. We have seen that when this happens it often leads to a completely wrong and inappropriate reaction by extremist Muslims.

Just very recently we heard of two incidents in Afghanistan, where some American soldiers disrespected the Holy Qur'an, and killed innocent women and children in their homes. Similarly, a merciless person shot dead some French soldiers in the South of France without any reason, and then some days later he entered a school and killed three innocent Jewish children and one of their teachers.
We find that this behaviour is completely wrong and can never lead to peace. We also see such cruelties regularly come to pass in Pakistan and elsewhere and so all of these acts are giving the opponents of Islam fuel to venttheir hatred and a

pretext upon which to pursue their goals on a large scale. Such barbaric acts carried out on a smaller scale are not conducted due to personal enmities or grudges, but are in fact the result of the unjust policies adopted by certain governments, both at a domestic and at an international level.
Thus, for peace in the world to be established it is essential that proper standards of justice are developed at every level, and in every country of the world. The Holy Qur'an has deemed the killing of one innocent person without reason akin to killing all of mankind.

So once again, as a Muslim, I shall make it absolutely clear that Islam does not permit cruelty or oppression in any way, shape or form. This is an injunction that is absolute and without exception. The Qur'an further states that even if any country or people hold enmity towards you that must not stop you from acting in a fully just and fair manner when dealing with them. It should not be that any enmities or rivalries lead you to taking revenge or acting disproportionately. Another vital injunction given to us by the Holy Qur'an is that the wealth and resources of others should not be looked upon with envy or greed.

I have mentioned just a few points, but these are such that are crucially important because they lay the foundation for peace and justice in society and the wider world. I pray that the world pays attention to these key issues, so that we can be saved from the destruction of the world that we are being led towards by the unjust and untruthful people.

I would like to take this opportunity to apologize that I have taken up quite some time, but the truth is that the subject of establishing peace in the world is of truly vast importance. Time is running out, and before it is too late we must all pay great heed and attention to the needs of the time.

Before I bring my speech to an end, I would like to talk about one important thing. As we are all aware, these days the Diamond Jubilee of Her Majesty, Queen Elizabeth II, is being celebrated. If we rewind the clock 115 years to 1897, the Diamond Jubilee of Queen Victoria was also being celebrated. At that time, the Founder of the Ahmadiyya Muslim Community sent a congratulatory message to Queen Victoria.

In his message, he conveyed both the teachings of Islam and he also sent a message of prayers for the British Government and for the long life of the Queen. In his message, the Promised Messiah (peace be upon him) wrote that the best quality of the Queen's Government was that under its rule, all people were granted religious freedom.

In today's world the British Government no longer rules over the Sub-Continent, but still the principles of freedom of religion are deeply entrenched in British society and its laws, through which every person is granted religious freedom.

Indeed, a very beautiful example of this freedom is being witnessed here tonight where the followers of various different faiths, religions and beliefs have joined together in one place with a common aspiration of seeking peace in the world.

Therefore, using the same words and prayers that the Promised Messiah (peace be upon him) used, I take this opportunity to offer heartfelt congratulations to Queen Elizabeth. As he said: "|May our congratulations filled with happiness and gratitude to our compassionate Queen be conveyed. And may the honourable Queen always be kept happy and content."

The Promised Messiah (peace be upon him) further offered prayers for Queen Victoria, and so again I use his words to pray for Queen Elizabeth: "O Powerful and Noble God. Through your Grace and Blessings keep our honoured Queen forever happy in the same way that we are living happily under her benevolence and kindness; and be kind and loving to her in the same way that we are living in peace and prosperity under her generous and righteous rule."

Thus, these are sentiments of gratitude that are held by every Ahmadi Muslim who is a British citizen.

At the end I would like to once again express my gratitude to all of you from the depths of my heart, who by coming here have demonstrated their love, affection and brotherhood. Thank you very much.



Recognition of Imam Mahdi

Hazrat Mirza Tahir Ahmad

Presented below is an answer by Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Community, to a question raised in a Question/Answer session held in London on 4th January 1986.

Question

Questioner: (The question was asked through a friend). He says that his feeling is that the Ahmadiyya literature he has studied and whatever he has discovered about the Ahmadiyya Community is quite agreeable. In view of this, why is there such a great agitation by the Maulvis (the religious clergy) against the Ahmadiyya Community? The second part of the same question is: Would it not be better for the leading religious scholars on both sides to get together and discuss openly the differences between themselves for the enlightenment of the ordinary people?

Answer

Hadhrat Mirza Tahir Ahmad: As far as the first part of the question is concerned, the most important fact which we should not ignore is that the founder of the Ahmadiyya Community, (Hadhrat Mirza Ghulam Ahmad (as) of Qadian) has claimed to have been sent by Allah. This is the most important, fundamental claim that he ever made in his life. Now, what happened to him after this claim should be in total agreement with what happened to similar claimants in the past. How was a person treated when he claimed to be from God? This is the most important issue to be decided. If the (true) claimants in the past met different treatment to that faced by the present claimant, then he would be proved a false person, a false claimant--not a true one. So, look back now at the history of those from the time of Adam (as) to the time of the Prophet Muhammad (saw). When a person claimed that he was sent by God, how was he treated by the clergy of his time? Was he supported or was he opposed vehemently by the whole society, a society otherwise divided in itself? Was it the case or otherwise that the clergy of one section hating the clergy of the other, yet joined forces in hating the one person who had claimed that he was from God? So, how could there occur a different phenomenon at the time of the Imam Mahdi (the rightly guided leader)?



Suppose for a while that Mirza Ghulam Ahmad (as) is not the Imam Mahdi in which case the Imam Mahdi is bound to come. If an Imam Mahdi comes and the Mullahs (the clergy) of the time support him and say 'Yes, you are right', this would be a revolutionary event. It would, in fact be such a strong deviation from the past behaviour (of similar people) that immediately we should recognise this fact to be something very alarming. Why should this Imam Mahdi be treated so kindly and gently by the clergy while his Master (as) was rejected outright by the clergy of his time, as were all the earlier people who made similar claims and were totally rejected and cruelly treated? So, what is there so special about the Imam Mahdi that, contrary to the past sunnat-ullah (the path laid down by God), this particular person is to be treated so amicably and in such a friendly and brotherly way? It is impossible. If he is treated like this, contrary to the treatment received by the

previous true claimants, then he must be a false claimant.

That is one answer to the question. However, a second answer can be given from the perspective of the issues relating to the need for an Imam (a religious leader). An Imam, whether he is an Imam Mahdi (one guided by God) or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from himself -- or is there? So, when the Imam comes that is the time when, according to the verdict of God, the society has already become corrupt, mostly at the top because when the leadership is destroyed, then the ordinary people are also destroyed. When the leaders, the very best in town, become corrupt, they then destroy others (who follow). That is why the Holy Qur'an refers to Pharaoh as having led his people to destruction and annihilation. So, this is the most important factor which should also be kept in mind that if the religious leadership was intact and the Muslims were led by honest, God-fearing people, why would God send Imam Mahdi? But the Holy Prophet Muhammad (saw) presents a totally different picture. According to him, the Messiah and the Imam were to come at a time when the (condition of the) Muslims would have rotted totally. They would have gone astray and would have followed the same pattern as that followed earlier, by the Jews--these are his words. So, do you expect co-operation from such people when an Imam comes from God? Can you expect co-operation from people who have been declared corrupt by God? That is the reason for the advent of the Imam but if suddenly the corrupt people were to rise in unison and say 'Alhamdo lillah (All praise be to God), the Imam has come, we believe him' -- would that make sense? If the clergy were that honest there would have been no need for the Imam in the first place and if they differed with each other so much as to turn Islam into various factions, how could they agree with the true Imam when knowing the Holy Qur'an, knowing the Book, they chose to differ fundamentally from each other. That means that they were corrupt, not the Holy Qur'an. It was not the Holy Qur'an which led them astray into believing in different things. They were already corrupt and did not want to believe in the truth. That is why they derived widely differing inferences from the book and stuck rigidly to their own inferences despite the fact that those inferences were contradicting each other.

This was, in fact, the state of the society to which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) was sent. In view of this, no-one should expect co-operation at the hands of the so-called, Ullema (religious scholars) towards him. There is no other way out. I cannot conceive of anything else -- it has to be like this and it is like this. The different religious sects do not like each other -- they hate each other. They declare each other to be kafirs (infidels). They are divided amongst themselves so thoroughly, so deeply and so finally that they cannot come together again, yet they decide to come together only against one Imam and join hands for that purpose. This supports the truth of the Imam rather than the other way round.

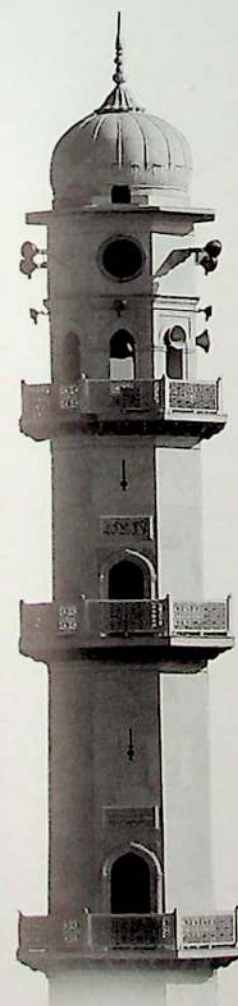
As far as the second part of the question is concerned, dialogues (of public debate) have been held right from the start. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) himself started the dialogue and his dialogues (of public debates) with the greatest scholars of the time were published. But later on he abstained from entering into such public debates with others because the people who initially invited him for debate, began to use it for purposes of mischief, trouble and disorder. What is more, despite the opportunity given to them by the Imam (of the age) in that he was himself prepared to present his case to the most important religious leadership of the time, they misused such occasions and it always ended in abuse and invective, one-sided edicts of kufr (infidelity) against him and incitement to take his life and so on. In view of this the exercise proved to be futile. The Promised Messiah (as), therefore, declared that there should be no more of these debates because they had gone beyond the reasonable limits of what could be defined as a sensible, civilised debate. But it did not end there. As far as many other scholars of Ahmadiyyat are

concerned, they have continuously engaged in such debates, particularly during the days before the partition (of India). Great Munazras as they were called (open public debates) were held between the Ahmadiyya scholars and the others (non-Ahmadi Maulvis).

However, the most interesting fact which should be noted by you is that the accounts of the debates were published by Ahmadis and never by the opponents. One can still find the books which contain the full account of sessions in which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) entered dialogue with a non-Ahmadi scholar. Other Ahmadis also held debates with non-Ahmadis.

Here, it should strike one as strange that Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) publishes the account, word for word, but the other party does not because they do not want their people to know what passed between them. This is proof of their weakness. This is proof also of their dishonesty. If a dialogue was held, surely, it is was held for a purpose. It should have been a meaningful dialogue so why insist on keeping your own people from the contents of that dialogue? All the books containing accounts of Munazras (public debates) held by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) are still available. They have been published by the Ahmadiyya Community but none of these accounts is ever published by the opponents. Many Munazras were held by such scholars as the late Maulana Abdul Ata Sahib, by Maulana Jalaludin Shams Sahib, by Hadhrat Maulvi Rajekira Sahib, Maulvi Roshan Alira Sahib, Qazi Mohammad Nazir Sahib and others. The accounts of all these are recorded and published by the Ahmadiyya Community but if the Ahmadis had been defeated (in these debates) it should have been the other way round--our opponents should have published the accounts and Ahmadis should have hidden it.

However, we do not need to go that far back in history. I will now bring your attention to a more recent occurrence. In fact, a sort of debate was actually held in the National Assembly (of Pakistan) prior to the Declaration that Ahmadis were no longer to be considered Muslims. The 'debate' went on for 14 days. My predecessor, Hadhrat Khalifatul-Masih III, Mirza Nasir Ahmad (ra), represented the case of Jamaat Ahmadiyya together with a few Ahmadi scholars whom he had chosen to help him but he himself was the only spokesman. On the other side, all the very cream of non-Ahmadi society was present in the National Assembly and the whole Department of Religious Affairs of the Government of Pakistan was giving them support. The entire Department of Law was there to assist them. All these supporting offices were open day and night to help them and they helped them. A dialogue was heldwhy do they not publish it? This is what you want, this is exactly what you need, that a dialogue should not only be held but that its account should also be made public -- available to everyone. People should be able to judge who is right and who is wrong and a dialogue is already there but the Government (of Pakistan) insists that it will not be published. It prohibits Ahmadis, on pain of punishment, from publishing it. The Ahmadis are told that if they were to publish it, the Government will prosecute them. Why? It is the same weakness-- they have accepted defeat. Why else the show of force, putting people to death, burning people's houses, and so on? This is defeat -- defeat of logic that compels people to have recourse to violent actions. Their behaviour is, again, in complete conformity with the behaviour of the opponents of the Messengers of God. This behaviour is so visible, so obvious (as one of opposition to a Messenger of God) that if a sane person wished to know right from wrong, the writing is so plain on the wall -- so much so that I really wonder how anyone can miss it!



Ansar Charity Walk

Secretary Charity Walk 2014

By the Grace of Allah, the Ansarullah Charity Walk has become a key event in our calendar and over the years, donations have crossed more than a million pounds, which have been distributed to various local, national and international charities. Last year alone, £252,000 was raised through the tireless efforts of Ansar and their families. From its humble beginnings as a meagre local effort in 1985, this annual event is now sustaining and supporting people in far flung regions of the world.

Gift of Sight Project in Burkina Faso, supported by donations from this Charity Walk has helped restore sight to more than 5700 men women & children through operations, (over 4000 operations already completed) many of whom were completely blind. Their gratitude and prayers are priceless. Just think that your £35 could allow a mother to see the face of her child for the first time or a child to be able to see the sunrise.

Water for Life Project in Sub Saharan Africa has helped provide clean water by installing new or restoring faulty hand pumps and tube wells. In Africa 115 people die every hour due to water borne diseases, poor sanitation & hygiene. Providing clean drinking water has helped prevent thousands of needless deaths through water borne diseases.

Model Village Project has been completed in the village Farako in Mali through IAAAE. This consists of around 200 houses and a community centre with solar generated electricity and water supplied through tube wells.

The Holy Quran describing the faithful says; "***And those in whose wealth there is a recognized right for one who asks*** **for help** ***and for one who does not"*** (Chapter 70 Verse 25-26). The Promised Messiah (as) in the ninth Condition of Bait states: "***That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers"*** Our efforts through donations not only help the poor and needy around the world but also serves to introduce and demonstrate the beautiful teachings of Islam to the local population.

Please participate with your children in this year's walk, donate generously and partake in the ongoing blessings from these projects.









SOW THE SEEDS OF LOVE

East Region

Majlis Ansarullah Barking & Dagenham

Majlis Ansarullah held a Peace Exhibition on 22th March 2014 in the village of Springfield, Essex.



Cheque Presented to Mayoress



Sadr Majlis Ansarullah UK presenting The Holy Qur'an

43 guests visited the exhibition, including: Kay Twitchen, Chairman of Essex County, Deputy Mayor of Chelmsford, Mayoress of Chelmsford and two local church Reverends and their members. Many local people visited the exhibition and took keen interest in the Jama'at activities and work.

Exhibition displayed information regarding Islam, Ahmadiyyat, The Holy Qur'an, MTA, and Humanity First.

8 copies of The Holy Qur'an were presented to various dignitaries, and other visitors were presented copies of the Jama'at books, including Life of Muhammad ﷺ, Pathways to Peace and other literature.

Ch. Waseem Ahmad, Sadr Majlis Ansarullah UK attended the event and welcomed the guests and gave a brief introduction explaining the aim of the exhibition and also thanked those present. He also presented a cheque of £1000 to the Mayor of Essex's charity, Essex County Scout Council. The money was raised during Ansar Charity Walk last year.

Report by Mubashir Siddiqi, Regional Naib Nazim Tabligh

North East Region

Majlis Ansarullah Hartlepool

Cheque Presentation at Scarborough Town Hall on 31st March 2014

The priority is to contact Mayor's in areas where the local people are unlikely to have had contact from the Jama'at before. One such area is Scarborough which is approximately 65 miles away from the nearest Jama'at Hartlepool.

Scarborough is a town on the North Sea coast of North Yorkshire. With a population of around 50,000 it is the largest holiday resort on the Yorkshire coast.

The Mayor of Scarborough, Councillor **Andrew Backhouse**, was contacted by Mr Arif Ahmad, the Zaeem of Spen Valley. He was delighted to accept the donation of £500 for his local charity the Mayoress' Community Fund which

Please send your comprehensive reports with pictures to publish in this Newsletter

raises money for the benefit of the local community.



Arif Ahmad and Dr Imran Ahmad presenting a cheque for £500 from Majlis Ansarullah UK to The Mayor and Mayoress of Scarborough

The presentation of the donation to Mr Mayor was arranged at Scarborough Town Hall. Mr Mayor and The Mayoress, Councillor Sue Backhouse, together 3 Ansar and 2 Lajna attended the presentation.



Mr. Tahir Selby Regional Missionary presenting a copy of The The Holy Qur'an to The Mayor and Mayoress of Scarborough

Short addresses were given by Mr. Tahir Selby, Mr Arif Ahmad and Dr Imran Ahmad about the charitable activities of Majlis Ansarullah and the Ahmadiyya Muslim Jama'at. In addition the purpose behind the donation – that is to support small, local charities – was also explained. Dr Imran Ahmad also explained some of the local work that he is doing as a Consultant Cardiologist at Scarborough General Hospital.

The party met and presented Mr Mayor and The Mayoress with the cheque for £500, a copy of the book Life of Muhammad ﷺ and a copy of World Crisis and the Pathway to Peace.

Following the presentation each of the 49 Councillors of Scarborough were also presented with a copy of Life of Muhammad ﷺ, a copy of World Crisis and the Pathway to Peace and a letter with some basic information about the Jama'at.

Middlesex Region

Cheque Presentation

On the 24th March 2014, a delegation of Ansar visited The Royal Borough of Windsor & Maidenhead Council in Maidenhead to present a cheque of £500. Planning for this presentation had initially begun approximately two months in advance by Regional Charity coordinator Haider Hameed.

The money being donated had initially been collected through the Ansar Charity Walk for Peace, which had taken place in Manchester on the 30th June 2013, and was a part of the ongoing project to donate to 100 charities in celebration of the Ahmadiyya Jama'ats centenary in the UK. The donation of £500 was made to the Mayors chosen chairity called 'Starfish', which **help children with disabilities, and provides** swimming and other fun water activities.



Cheque presentation to Mayor of Windsor & Maidenhead

The event was attended by Regional Nazim Naeem Tahir, Rafi Bhatti & Regional Charity Coordinator-Haider Hameed.

The meeting began at 18:00, where we were met inside the Mayors Parlour by the Mayor –

Cllr **Andrew Jenner,** and also attended by a fellow Councillor.

This opportunity not only allowed us to talk in detail about the Ahmadiyya Muslim Community, and the charitable work that we have been doing, but also touch on other interesting facts about our community within the UK for the last century.

We presented the Mayor with a gift bag containing a copy of the The Holy Qur'an the Pathway to Peace' and the 'Life of Muhammad ﷺ, and took this opportunity to explain in detail the purpose of gifting these books, and its relevance in today's society. (Inspired by Huzoor's words) He was pleased to receive these gifts, and stated that he would read them.

Each of the 57 councillors for the Council would also be provided with a gift parcel containing the books 'Pathway to Peace' and the 'Life of Muhammad ﷺ'. These books were brought in and the Mayor confirmed that he would ensure each of the Cllrs would be provided with these parcels.

Midlands Region

Majlis Ansarullah Birmingham East

The Qur'an Exhibition was held on 5th April, 2014 by Birmingham East Majlis in Meriden Village under the guidance of Syed Imtiaz Ahmad, Regional Nazim Ansarullah Midland Region, Mr. Toby, Regional Coordinator Tabligh & Haji Tariq Mahmood, Zaeem Ansarullah, Birmingham East Majlis The loyalty, freedom, peace leaflets and invitation cards were distributed to every household in the village from first week of March, 2014 by the Ansar team.

> Hardhat Mirza Glulam Ahmad عليه السلام, said: **"This is the time to serve religion and the causes of Religion take it as a blessed privilege because this time will never come again"**



Visitors enjoying Exhibition in Meriden Village



Discussion during Exhibition in Meriden Village

Around 470 leaflets and 470 invitations were distributed door to door. A visit was also made to the local village church before the exhibition.

The guests started to arrive at the exhibition. Light refreshment was also served to the guest during the exhibition. 26 people attended the exhibition including guests.

Report by Baloch Ghulam Abbas, Naib Zaeem Birmingham

London Region

Majlis Ansarullah Fazl Mosque

Ziamat organised 2 Tabligh days.

The first Tabligh day was held on 2nd March 2014, at Molsey Village. We set up five stalls in front of Hampton Court Palace, the High Street, and Train Station and near the river bays. About 440 different Jama'at literature and books were handed out to visitors to the stalls.



On 17th March we observed our second Tabligh Day in a busy area of Shepherds Bush, right outside the Westfield Shopping Centre, where 6 stalls were set up. Our book "Life of Muhammad ﷺ" was distributed free of any charge. We encountered minor difficulties as 6-7 non Ahmadi passer-by started to cause problems for our Ansar and the visitors. They were later handled by police. Approximately 180 books of "Life of Muhammad ﷺ" and other literature were distributed, 12 Ansar participated.



Tabligh Stall in Village

On another occasion, 120 books "Life of Muhammad ﷺ" and 500 leaflets were distributed by 22 Ansar.

Report by Naeem Ahmad Raza, Zaeem Majlis Fazl Mosque

This revival of the true Islamic teachings was initiated by the founder of the community Hardhat Mirza Ghulam Ahmad عليه السلام, said: "The mission for which I have been appointed is to remove that growing gap in the relationship between God and His creation and replace it once again with the relationship of love and sincerity; and by allowing the truth to manifest itself, cause religious wars and discord to end and thus lay the foundation for peace".

Majlis Ansarullah West Hill

Majlis held Tabligh Exhibition in Shere Village on-9th March 2014 & held Exhibition in Wallington on -29th March 2014.

630 Visitors visited our stalls on these occasions, 725 Jama'at literatures were distributed & 11 Ansar participated to organise these events.



Ansar ready on Stall in Shere Village



Tabligh Stall held in Wallington


Tabligh Stall held in Wallington

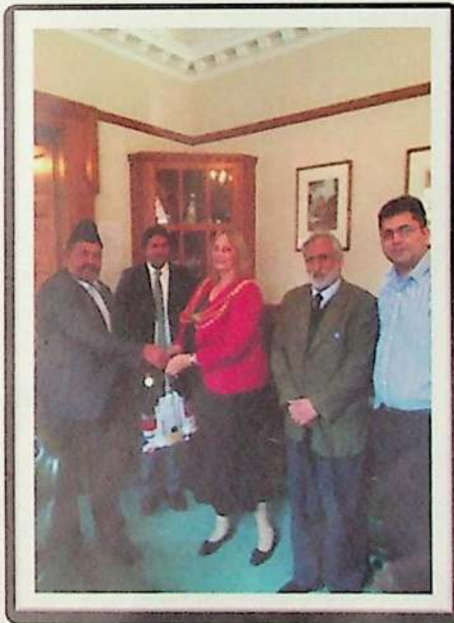
"Do whatever you can do to pass on this message". (Friday sermon 22nd November 2013)

Baitul Noor Region

A delegation of Majlis Ansarullah, Bait-ul Noor Region, called on Madam Mayor of Reigate & Banstead Council on March 10th 2014. The members of the delegation were: Rana Abdul Latif, (Zaeem-e-Aala) Mr Shakeel Ahmed, Mr Touseef Butt, and Prof. Mohammad Nawaz.

The delegation briefed Madam Mayor about Islam Ahmadiyyat, its auxiliary organization, Ansarullah and various charity projects which, are being carried out throughout the world, particularly under the banner of Humanity First. Similarly, Jama'at activities in promoting peace in UK were emphasized.

Madam Mayor congratulated Jama'at for the centenary celebration and expressed her intention to attend events which will take place in her Borough. She was presented with the Holy Qur'an, "Life of Muhammad ﷺ" and few other books.



Regional delegation with Madam Mayor

www.ukmuslimsforpeace.com
www.charitywalkforpeace.org

Majlis Ansarullah Colliers Wood

On 25th February 2014 Majlis invited 6th Class students and teachers of Bond Primary School tour of Baitul Futuh Mosque. In this tour 55 students and 5 teachers visited the Mosque.

Majlis Ansarullah Clapham

Majlis Clapham held Tabligh Stalls regularly every week at Sunday Market Covenant Gardens (Vauxhall)

A visitor from Kuwait, a businessman, appreciated Jama'at efforts and informed us that he watches MTA Al-Arabia and is aware of the Baitul Futuh Mosque. He also took a picture of our stall. A Polish Muslim was presented a copy of Life of Muhammad ﷺ in Polish language. He was very happy and requested a copy of the The Holy Qur'an in Polish as well.

Report by Mr Naeem Ahmed, Zaeem Majlis Clapham



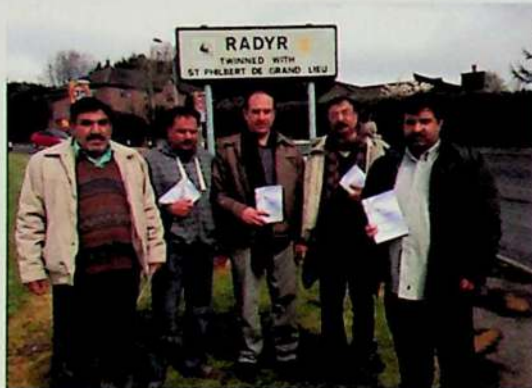
Majlis Clapham held a Stall on Sunday 30th March 2014

South West Region

Majlis Ansarullah Cardiff

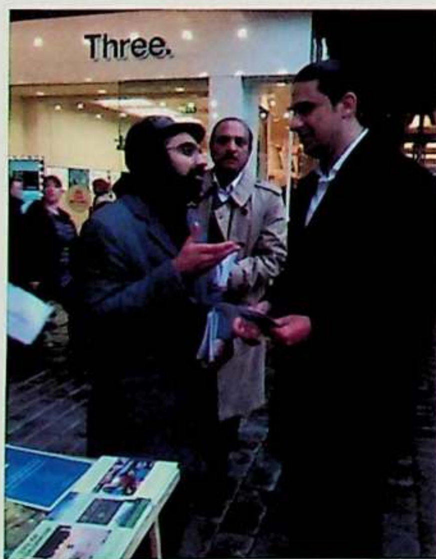
A visit was organised to the Village "RADYR". 350 Leaflets distributed door to door and a Tabligh stall was held in the month of April 2014. 26 People visited the stall. The

leaflet "frequently asked questions about Islam" was introduced to visitors. Literature in Welsh language was available for welsh speakers, and many visitors were surprised by the facts that this literature is available in the Welsh language.



Ansar of Majlis Cardiff during leafleting in month of April 2014

Majlis Ansarullah Manchester-West



Stall held on 22/03/2014 City centre Manchester

Majlis Ansarullah Norbury


Majlis Norbury held Village stall on 27.04.2014

Summary of Tabligh activities Reports

Quarterly Overview – Majlis Ansarullah UK

(January 2014 - March 2014)

Total number of Villages Visits	233
Total number of Stalls held in Cities and allocated Villages to the Majalis	590
Total number of people visited at the Stalls	30,051
Total number of Qur'an-Exhibitions /Q&A sessions held	44
Total number of Non-Ahmadi guests participated in Exhibition /Q&A sessions	1,260
Total number of Leaflets distribution in Villages	58,700
Total number of Mixed Literature distributed in Cities	66,851

Tabligh Newsletter Team

Nighran: Mansoor Ahmad Kahloon, N.Sadr
Incharge: Shakil Ahmad Butt, Qaid Tabligh
Design & Setup: Raja Munir Ahmad, Naib Qaid

Moavineen for this Newsletter

Mr Afzal Rabbani
Mr Farhat Hayat

Qiadat Tabligh Team List

Mr Shakil Ahmad Butt - Mr Ahmad Latif Faizi – Mr Raja Munir Ahmad - Mr Shahbaz Ahmad – Mr Basharat Sarroya – Mr Mashood Gulzar – Mr Barkat ur Rehman – Mr Abdul Rafay – Mr Sagheer Ahmad – Dr Muhammad Ahmad – Mr Cdr Nasir Ahmad – Mr Ahmad Naseeruddin – Mr Afzal Rabbani – Mr Agha Habib-ullah – Mr Qamar Ahmad – Mr Khalid Ahmad – Mr Ramzan Sahib.

یوم تبلیغ میں شامل ہونے والے

انصار کے تاثرات

1. ایک ناصر نے کہا کیا کہ ایسا کام کر کے مجھے بہت لطف آیا ہے اور میں آئندہ بھی اسٹالز پر آیا کروں گا۔

2. ایک ناصر نے کہا کہ شکر ہے کہ اب ایسے پروگرام شروع کئے گئے ہیں۔

3. ایک ناصر نے کہا کہ بہت اچھا ہے کہ اتنے انصار اس مقصد کے باہر نکلے ہیں۔

غیر از جماعت کے تاثرات

1. ایک انگریز عورت نے Norbury کے اسٹال پر کہا کہ تم لوگ ایک اچھے مقصد کے لیے کام کر رہے ہو میں بھی اس میں شامل ہو کر مدد کرنا چاہتی ہوں۔

2. ایک عرب جو کہ انگلینڈ میں سیر کے لئے آیا تھا اپنی گاڑی سے اتر کر آیا اور کہا کہ آپ لوگ اسلام کی خدمت کر رہے ہیں۔

ریجنل تبلیغ فورم

مورخہ 27 مارچ 2014 بروز جمعرات ساؤتھ ریجن نے تبلیغ فورم کا انعقاد کیا۔ اس کا مقصد انصار کو تبلیغ جیسے اہم فریضہ کی طرف توجہ دلانا تھا۔ اس موقع پر ہم نے خاص طور پر ان انصار کے بھی دعوت دی تھی جو 23 مارچ کے روز یوم تبلیغ کے لیے گھروں سے نکلے تھے۔ فورم کے شروع ہونے سے پہلے ہی صدر صاحب مجلس انصار اللہ اور دیگر ممبرانِ مجلسِ عاملہ تشریف لے آئے تھے۔ ریجن میں ہونے والے تبلیغی کاموں کی تفصیل ریجنل نائب ناظم تبلیغ نے بیان کی۔ زعماء کو دعوت دی گئی کہ ریجن میں ہونے والے تبلیغ پروگرامز سے متعلق اپنے تاثرات بیان کریں۔ زعماء نے تمام کاموں کو سراہا اور تبلیغی کاموں میں ترقی پر خوشی کا اظہار کرتے ہوئے چند نئی تجاویز بھی دیں، جن پر انشاءاللہ تعالیٰ وقت کے ساتھ ساتھ عمل کرنے کی کوشش کی جائے گی۔ مکرمی صدر صاحب نے انصار کو دعوت دی کہ آپ میں سے اگر کوئی اپنے خیالات کا اظہار کرنا چاہے تو ضرور کریں۔ بعض انصار نے مجموعی طور پر تمام کوششوں کو سراہا۔ مکرم ریجنل مربی صاحب نے بھی موئثر انداز میں انصار کی راہنمائی فرمائی۔

پروگرام کے آخر میں مکرمی صدر صاحب انصار اللہ نے قرآن و حدیث اور ملفوظات کی روشنی میں تبلیغ کی اہمیت پر زور دیا۔ اس کے بعد کھانے سے تواضع کی گئی اور نمازِ عشاء کے بعد پروگرام ختم ہوا۔ اس تبلیغ فورم میں 113 انصار نے شرکت کی۔ مکرمی صدر صاحب نے ریجنل ناظم صاحب اور ریجنل عاملہ کے ساتھ میٹنگ بھی کی اور مزید راہنمائی فرمائی۔





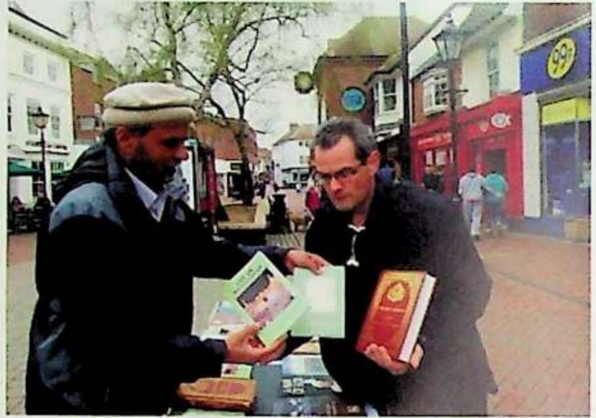


Some pictures of Regional Tabligh Forum South Region

حضرت مصلح موعودؓ نے ایک موقع پر فرمایا تھا کہ، "آپ کو، آپ کی ذمہ داریوں کی طرف توجہ دلاتا ہوں، تبلیغ کریں، تبلیغ کریں، تبلیغ کریں، یہاں تک کہ، حق آجائے اور باطل اپنی تمام نحوستوں کے ساتھ بھاگ جائے، اور اسلام ساری دنیا میں پھیل جائے، اور دنیا میں صرف، محمد رسول اللہ ﷺ کی حکومت ہو۔" (بحوالہ انصار اللہ ربوہ نومبر 1962)

بیت النور ریجن

بیت النور ریجن کے تحت مورخہ 2 مارچ 2014ء کو یوم تبلیغ منایا گیا۔ ریجن کی تمام 10 مجالس کے 75 انصار نے حصہ لیا۔ اس روز ریجن کی تمام مجالس اپنے متعلقہ تبلیغی گاؤں میں گئیں اور اسٹال لگائے اور اس روز 17500 کی تعداد میں مختلف جماعتی لٹریچر تقسیم کئے گئے۔ جن میں زیادہ تعداد میلینیم لیف لیٹس کی تھی اور اس میں The Holy Quran اور The Promised Messiah لیف لیٹس بھی شامل تھے۔ اس دن مختلف گاؤں کے مختلف اسٹالوں سے تقریباً 100 افراد نے کتاب لائف آف محمد ﷺ حاصل کیں۔ مکرم رانا عبد الطیف صاحب نے اس پروگرام کی نگرانی کی۔



Majlis Tooting Bec held Tabligh Stall in Village

ساؤتھ ریجن

ریجنل یوم تبلیغ

مورخہ 23 مارچ 2014 کے روز مجلس انصار اللہ ساؤتھ ریجن میں اس بار یوم مسیح موعودؑ کو یوم تبلیغ کے طور پر منایا گیا۔ ریجن بھر میں 28 تبلیغ اسٹالز لگائے گئے۔ اس یوم تبلیغ کا موضوع حضرت مسیح موعود علیہ السلام کے فرمان کی مناسبت سے تھا کہ۔ "اگر اللہ تعالیٰ ہمیں انگریزی زبان سکھا دے تو یورپ جاکر تبلیغ کریں"۔

اس سلسلہ میں ٹارگٹ تھا کہ کم از کم 100 انصار کو اس اہم فریضہ کے لیے گھروں سے باہر نکالیں۔ اس سلسلہ میں تمام زعماء سے کئی بار ملاقاتیں کی گئیں اور ٹیبلز۔ ٹرالیز۔ لٹریچر۔ بینرز اور دیگر ضروری اشیاء کی دستیابی کو ممکن بنایا گیا۔ ہر ایک زعیم اور منتظم تبلیغ نے بھرپور کوشش کی کہ ہر ناصر سے رابطہ کیا جائے۔ اس سلسلہ میں حضور انور ایدہ اللہ تعالیٰ کی خدمت میں بھی 2 دعائیہ خطوط لکھے گئے۔ مرکز کی طرف سے مکرم چوہدری رفیق جاوید صاحب نائب صدر، مکرم شیخ رفیق طاہر صاحب معاون صدر اور مکرم برکات الرحمن صاحب نائب قائد تبلیغ شامل ہوئے اور تقریباً 15 اسٹالز پر جاکر انصار کے ساتھ کچھ وقت گزارا۔ اس روز ریجن کی تمام مجالس کے 88 انصار اور اُن کے ساتھ 15 ان کے بچوں نے شرکت کی۔ اس یوم تبلیغ کے موقع پر 28 اسٹالز لگا کر 2885 مختلف جماعتی لٹریچر تقسیم کرنے کے علاوہ 74 کتابیں لائف آف محمد ﷺ بھی دلچسپی ظاہر کرنے والے لوگوں کو دی گئیں۔









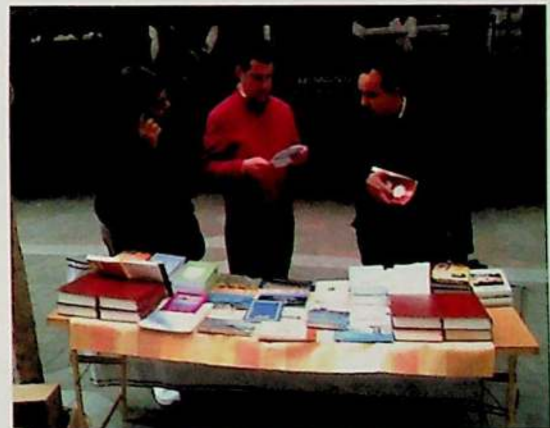
Ch Rafiq Javed Naib Sadr visited at the Stalls in South Region

9 مہمان شامل ہوئے۔ پروگرام تلاوت قرآن کریم سے ہوا اس کے بعد جماعت کا تعارف پیش کیا گیا۔ اس کے بعد Mr.Andrian Esdalrl نے امن کے بارے میں بائبل کی تعلیم کے بارے میں بیان کیا۔ مکرم نسیم احمد باجوہ صاحب نے بتایا کہ اسلام کا لفظی مطلب امن ہی ہے۔ بانی اسلام حضرت محمد ﷺ نے فرمایا ہے کہ مسلمان وہ ہے جس کے ہاتھ اور زبان سے دوسرے مسلمان محفوظ رہیں۔ صحیح امن خدا تعالیٰ پر ایمان لا کر ہی مل سکتا ہے اس کے بعد انہوں نے آنحضرت ﷺ کی سیرت کے پہلوؤں کو اجاگر کیا۔

لندن ریجن

لندن ریجن کے تحت 3 یوم تبلیغ منائے گئے

لندن ریجن کے تحت مورخہ 9 فروری اور 2 مارچ 2014ء کو یوم تبلیغ منائے گئے۔ ریجن کی تمام 13 مجالس کے 124 انصار نے حصہ لیا سنٹرل لندن میں جن جگہوں پر بہت زیادہ لوگ سیر و تفریح کے لئے باہر سے آئے ہوئے ہوتے ہیں جن میں Shepherd Bush, Oxford Street, Knights Bridge, London Museum میں 20 تبلیغی اسٹال لگائے گئے اور گزرنے والے افراد کو 9340 کی تعداد میں مختلف جماعتی لٹریچر تقسیم کیا گیا۔



Tabligh Stall held in Central London



Leafleting in Central London

اسی طرح لندن ریجن کے تحت ہی مورخہ 17 مارچ 2014ء کے روز Prophet Day سیرت النبی ﷺ یوم تبلیغ منایا گیا۔ اس مرتبہ Shepherds Bush اسٹیشن اور Westfield Shopping Centre میں تبلیغی اسٹال لگائے گئے۔ ایک بڑا پوسٹر The Truth about Life of Muhammad اور دیگر بینرز آویزاں کئے گئے اور کتب لائف آف محمد ﷺ نمایاں طور پر سجا کر رکھی گئیں۔ جس کے ساتھ یہ لکھا ہوا تھا کہ یہ کتاب بطور تحفہ حاصل کر سکتے ہیں۔ اس طرح 180 لوگوں نے کتب حاصل کیں اور بہت سارے لوگوں نے اپنے نام اور ای میل ایڈریسز Slips پر نوٹ کروائے۔ مکرم خالد محمود صاحب زعیم اعلیٰ لندن ریجن نے اس پروگرام کی نگرانی کی۔



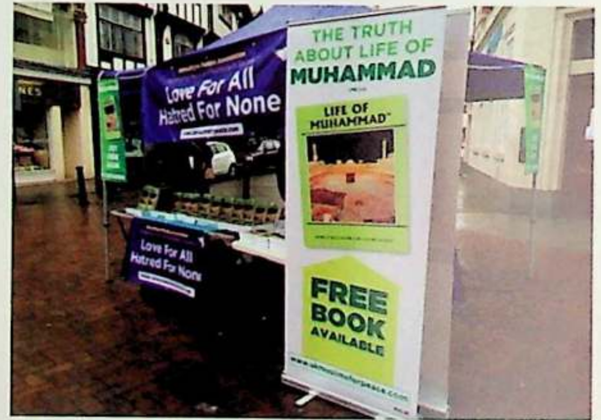
Dr M H Khan discuss with non-Ahmadi at the Tabligh stall

ہمارے پیارے امام حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے انصار کو خطاب کرتے ہوئے سالانہ اجتماع مجلس انصار اللہ یوکے 2009 کے موقع پر فرمایا تھا کہ:

" انصار اللہ کو ہمیشہ یہ یاد رکھنا چاہئیے کہ وہ اس انعام سے حقیقی رنگ میں تبھی فیض اٹھائیں گے جب وہ ہر وقت اپنے ذہن میں یہ رکھیں گے کہ بحیثیت انصار اللہ ہم اس جسم کا اہم عضو ہیں اور جسم کی بقا کے لئے ضروری ہے کہ اس کا ہر عضو سلامت ہو اور ہم نے اپنا نام اللہ تعالیٰ کا مددگار رکھ کر اپنے آپ کو جماعت کا وہ اہم حصہ بنالیا ہے جس کے عملی نمونے اور پاک تبدیلیاں دوسری تنظیموں اور افرادِ جماعت سے بہت بڑھ کر ہونی چاہئیں۔ ہماری مالی قربانیوں کے معیار بھی دوسروں سے بلند ہوں۔ ہماری تبلیغی سرگرمیوں کے معیار بھی دوسروں سے بلند ہوں۔ ہماری عبادتوں کے معیار بھی دوسروں سے بلند ہوں۔ جب یہ باتیں ہوں گی تو ہم حقیقی انصار اللہ کہلائیں گے۔"

اس کو جواب دیا گیا کہ اللہ تعالیٰ تو ساری مخلوق کا رب ہے، بخشش صرف مسلمان ہونے سے مشروط نہیں ہے۔ بلکہ اللہ تعالیٰ جسے چاہے گا بخش دے گا۔ اس کا اپنا نظام ہے۔ اس جواب پر وہ کافی خوش ہو گیا اور پھر کافی دیر تک دوسری کتب دیکھتا رہا۔

اس روز ریجن کی پانچ مجالس New Malden, Cheam, Baitul Futuh, Lower Morden اور Surbiton کے 30 انصار نے تبلیغی کاموں میں حصہ لیا۔ زعیم اعلیٰ بیت الفتوح ریجن مکرم کلیم انجم صاحب اور بعض دیگر عاملہ ممبران بھی شامل ہوئے۔ مکرم بشیر طاہر صاحب ریجنل منتظم تبلیغ نے بڑی محنت سے چند دیگر انصار کے ساتھ مل کر انتظامات مکمل کئے۔ مرکز سے صدر مجلس انصار اللہ برطانیہ مکرم چوہدری وسیم احمد صاحب کے ساتھ مکرم چوہدری رفیق جاوید صاحب نائب صدر اور قائد تبلیغ مکرم شکیل احمد بٹ صاحب اور قائد تعلیم مکرم چوہدری عصمت اللہ صاحب نے کچھ دیر تک انصار کے ساتھ وقت گزارا اور تبلیغی کاموں کا جائزہ لیا۔



Tabligh Stall in Kingston



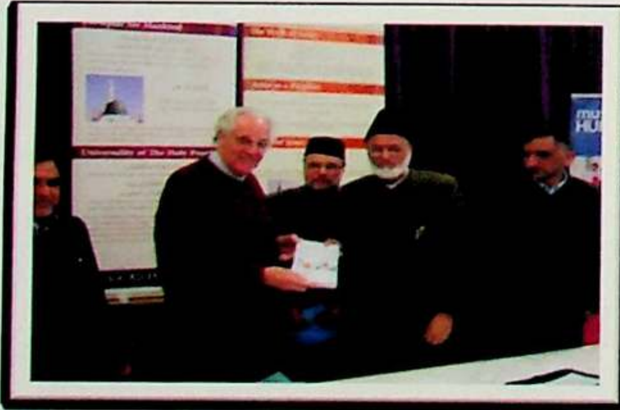
A visitor is writing his comments

مجلس Morden South

مجلس انصار اللہ مارڈن ساؤتھ نے مورخہ 22مارچ 2014ء بروز ہفتہ Langley Vale میں Inter Faith سیمینار کا انعقاد کیا۔ "کیا مذہب معاشرے میں امن قائم کر سکتا ہے؟" اس سیمینار میں 9 انگریز خواتین و حضرات کے علاوہ 20 انصار بھی شامل ہوئے۔ اس موقعہ پر تمام مہمانوں کو کتب "لائف آف محمد ﷺ، پاتھ وے ٹو پیس" اور جماعتی لٹریچر تقسیم کیا گیا۔



Q/A session Majlis Morden South



Naseem Bajwa Sb presenting "Path way to Peace"

مرکز سے نائب صدر انصار اللہ مکرم ظہیر جتوئی صاحب، مکرم نسیم باجوہ صاحب مربی سلسلہ اور مکرم بشیر طاہر صاحب شامل ہوئے۔ اس موقعہ پر میئر آف اسیکس کو ایک ہزار پونڈز کا چیک اس کی چیرٹی کے لئے پیش کیا گیا۔ لوکل اخبار میں اس تقریب کے بارے میں اور ایک پرائمری سکول کے نوٹس بورڈ پر بھی تقریب کے بارے میں پوسٹر لگائے گئے۔ ای میل کے ذریعہ سے بھی مختلف سوسائیٹیوں اور مقامی اتھارٹی کو بھی اس تقریب کے بارہ میں آگاہ کیا گیا۔ 25 افراد نے تقریب میں شامل ہونے کی رضامندی ظاہر کی مگر صرف

بیت الفتوح ریجن

بیت الفتوح ریجن نے 2 یوم تبلیغ منائے

1۔ مورخہ 16 مارچ 2014ء کے روز ریجن کی 8 مجالس کے 55 انصار نے تبلیغی پروگراموں میں حصہ لیا۔ سنٹرل لندن میں مختلف مقامات History Museum, Edgware Road, Lancaster Gate, Bond Street, Knights Bridge, Marble Arch, Oxford Street میں تبلیغی اسٹال لگائے گئے۔ اس موقعہ پر 210 کتب "لائف آف محمد ﷺ" لوگوں نے حاصل کیں اور بہت سے لوگوں نے اپنی ای میل ایڈریسز کی Slips بھر کر دیں اور اسی طرح گزرنے والوں میں 1005 مختلف جماعتی لٹریچر تقسیم کیا۔ مکرم چوہدری رفیق جاوید صاحب دیگر انصار کے ساتھ صبح سے اس پروگرام میں شامل تھے۔ مرکز کی طرف سے مکرمی صدر مجلس انصار اللہ کے ہمراہ قائد تبلیغ مکرم شکیل احمد بٹ صاحب اور ایڈیشنل قائد تبلیغ مکرم احمد لطیف فیضی صاحب نے ان اسٹالوں پر جا کر کچھ دیر انصار کے ساتھ رہے۔



Tabligh Day at Edgware Road, London

حضرت مسیح موعودؑ فرماتے ہیں کہ "مَیں نے دیکھا کہ مَیں شہر لنڈن میں ایک منبر پر کھڑا ہوں اور انگریزی زبان میں ایک نہایت مدلّل بیان سے اسلام کی صداقت ظاہر کر رہا ہوں۔ بعد اس کے مَیں نے بہت سے پرندے پکڑے جو چھوٹے چھوٹے درختوں پر بیٹھے ہوئے تھے اور اُن کے رنگ سفید تھے اور شاید تیتر کے جسم کے موافق اُن کا جسم ہو گا۔ سو مَیں نے اس کی یہ تعبیر کی کہ اگرچہ مَیں نہیں مگر میری تحریریں اُن لوگوں میں پھیلیں گی۔ اور بہت سے راستباز انگریز صداقت کے شکار ہو جائیں گے۔" (ازالہ اوہام۔ روحانی خزائن جلد 3 صفحہ 376-377)



Tabligh Day at Oxford Street, London

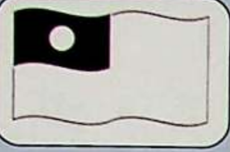
2۔ بیت الفتوح ریجن کے تحت ہی مورخہ 25 مارچ 2014ء کے روز سیرت النبی ﷺ تبلیغ ڈے منایا گیا۔ Kingston Bentle Centre کے بہت مصروف شاپنگ ایریا میں مارکیاں لگائی گئیں۔ اس کے ساتھ ایک بڑا پوسٹر The Truth about Life of Muhammad ﷺ اور دیگر بینرز آویزاں کئے گئے اور کتب لائف آف محمد ﷺ نمایاں طور پر سجا کر رکھی گئیں۔ جس کے ساتھ یہ لکھا ہوا تھا کہ یہ کتاب بطور تحفۃً حاصل کر سکتے ہیں۔

اس طرح 265 لوگوں نے کتب حاصل کیں۔ اور بہت سارے لوگوں نے اپنے نام اور ای میل ایڈریسز Slips پر نوٹ کروائے۔ اس کتاب کے متعلق یہ پالیسی بھی رکھی گئی ہے کہ جب تک کوئی خود ڈیمانڈ نہ کرے ہم خود آفر نہ کریں۔

اسی طرح تقریباً 300 لوگوں نے مختلف جماعتی لٹریچر بھی حاصل کئے۔ سارا دن اسلام اور جہاد کے متعلق سوالات کی بحث چلتی رہی۔ جن کے جوابات دینے کے لئے ریجن سے چند منتخب انصار ہمہ وقت موجود رہے۔

برٹش آرمی کے ایک فوجی جو کہ عراق اور افغانستان میں جنگوں میں حصہ لے چکا تھا۔ اس نے کتاب "لائف آف محمد ﷺ" مانگی اور دوسرا مختلف لٹریچر حاصل کیا۔ کافی دیر گفتگو کرتا رہا۔ اس نے جانے سے پہلے سوال کیا کہ

"As he is not a Muslim and took part in these two wars with his army, whether he will go to hell by doing so.



بسم اللہ الرحمٰن الرحیم

تبلیغ نیوز لیٹر

قیادت تبلیغ۔ مجلس انصار اللہ برطانیہ

نَحنُ اَنصَارُاللہ

تبلیغی مساعی

مجلس انصار اللہ برطانیہ کے تحت مجالس اور ریجن میں مختلف ذرائع سے پیغام حق پہنچانے کے لئے تبلیغی پروگرام منعقد کئے گئے۔ برطانیہ میں 560 لوکل کونسلز ہیں اور تقریباً 24500 کونسلرز ہیں۔ ہر کونسل میں ایک منتخب مئیر ہے۔ جب کہ چند کونسلز میں چیر مین کہلاتا ہے جبکہ کونسل میں لوکل گورنمنٹ کا انچارج ہیڈ آف دی کونسل کہلاتا ہے۔ برطانیہ میں جماعتوں کی تعداد تقریباً 107 ہے۔ اس لحاظ سے کم و بیش 500 کونسلز کے علاقے ایسے ہیں جہاں جماعتیں قائم نہیں۔ اور ان میں بہت سارے علاقے ایسے بھی ہیں جہاں کوئی احمدی رہائش پذیر نہیں ہے۔

ایک اسپیشل پروگرام کے تحت حضور اقدس ایدہ اللہ تعالیٰ کی منظوری سے ان تقریباً 500 کونسلز کے علاقوں میں جماعتی تعارف کی غرض سے ان کے مئیرز کو ان کی منتخب کردہ چیریٹی کے لئے 500 پونڈز کا چیک اور قرآن کریم، کتب "لائف آف محمد ﷺ" اور "پاتھ وے ٹو پیس" پیش کرنے کا پروگرام ترتیب دیا گیا تھا۔

اس غرض کے لئے مکرمی صدر صاحب مجلس انصار اللہ برطانیہ نے ملک بھر کے Northern Regions کے لئے مکرم عارف احمد صاحب جو کہ زعیم مجلس Span Valley بھی ہیں کو مقرر کیا ہے۔ اور برمنگھم سے نیچے South of England کے لئے مکرم حیدر حمید صاحب جن کا تعلق Slough سے ہے۔ ان پروگراموں کی انجام دہی کے لئے مقرر کیا گیا ہے۔

اس اسپیشل پروگرام کے تحت ایسے علاقوں میں جہاں جماعتیں قائم نہیں، اب تک 19 کونسلز کے مئیرز کو ان کی چیریٹیز کے لئے چیک پیش کئے جاچکے ہیں۔ اور قرآن کریم کے ساتھ دونوں کتب بھی دی گئیں۔ نیز ان کونسلز کے 869 کونسل ممبرز کو دونوں کتب پیش کی گئیں۔

ان تمام پروگراموں میں انصار اللہ کے نمائندگان نے جماعتی تعارف پیش کیا۔ جس کے جواب میں مئیرز کی طرف سے شکریہ کے علاوہ جماعت کے ساتھ مل کر اپنے علاقے میں کانفرسوں کے انعقاد کے لئے بھرپور کوشش کریں گے۔ نیز ان تمام پروگراموں میں کتب "لائف آف محمد ﷺ" اور "پاتھ وے ٹو پیس" پیش کی گئیں۔ اللہ تعالیٰ محض اپنے خاص فضل سے ان پروگراموں کے بہترین نتائج ظاہر فرمائے اور جماعت کے تعارف کا ذریعہ بنا دے۔ اور مزید لوگوں تک پیغام حق پہنچانے کے سامان پیدا فرمادے۔ آمین

قیادت تبلیغ نے امسال تبلیغی کاموں میں انصار کی تعداد زیادہ سے زیادہ بڑھانے کیلئے ریجنز کو Tabligh Day کا انعقاد کر کے تمام مجالس کو اس دن شامل کرنے کا پروگرام دیا گیا ہے۔ ریجن اپنی سہولت کے مطابق دن مقرر کر کے مجالس کے ذریعہ زیادہ سے زیادہ انصار کو اس دن کے تبلیغی پروگرام میں شامل کرنے کی کوشش کریں گے۔ اللہ تعالیٰ کے فضل سے اب تک جن ریجنز نے اس پروگرام کے تحت پروگرام منعقد کئے ہیں، تبلیغی کاموں میں حصہ لینے والے انصار کی تعداد پہلے سے بہت بڑھ گئی ہے۔ اللہ تعالیٰ تمام کارکنان کو اور تبلیغی کاموں میں حصہ لینے والوں کو دین و دنیا کی بہترین حسنات سے نوازے۔ آمین (خاکسار شکیل احمد بٹ۔ قائد تبلیغ۔ مجلس انصار اللہ برطانیہ)

حضرت مصلح موعودؓ منصبِ خلافت کے موضوع پر تقریر کرتے ہوئے بیان فرماتے ہیں۔

"عمل کے لئے ایک اور بات کی ضرورت ہے اُس وقت تک انسان کے اندر کسی کام کے کرنے کے لئے جوش اور شوق پیدا نہیں ہوتا جب تک اسے اس کی حقیقت اور حکمت سمجھ میں نہ آجائے۔

غرض ہمارا کام پہنچا دینا ہے اور محض اس وجہ سے کہ کوئی قبول نہیں کرتا ہمیں تھکنا اور رُکنا نہیں چاہیئے۔ کیونکہ ہمارا کام منوانا نہیں۔ ہم کو تو اپنا فرض ادا کرنا ہے تا کہ اللہ تعالیٰ کے حضور ہم کہ سکیں کہ ہم نے پہنچا دیا۔